to one another into which they are forced by the bending.

Every form of energy in the organism is a potentiality of force-manifestation in some cell (or group of cells or part of some cell) which performs the particular function; and to assume that some one form of energy (call it biotic or vital, or what you will) pervades them all and achieves all the multitude of functions which we cannot explain in terms of the energies and forces recognized in physics and chemistry is very much a *pis aller,* a desperate expedient, a policy of despair.

What Moore's term * biotic energy' does is simply to acknowledge that in living organisms occur kinds of activity not observed in inorganic nature; and it is only the strict mechanists who deny that. But the term does no more than that. It affords no explanation, and adds nothing to our understanding of the phenomena.

Consider Moore's own description of one such phenomenon. * Each apparently simple voluntary movement, such as those of vision, of eating, speaking or writing, is in reality . . . a brilliantly played piece of biological symphony by hundreds of thousands of nerve-cells and muscle-cells playing in perfect harmony, and timed sequence of performance.'. The term [c] biotic energy ' does nothing to explain, or in any way illuminate that phenomenon or complex of phenomena.

It is worthy of note that Moore himself, when he deals somewhat lightly with these essentially biological phenomena (involving, as he says, the harmonious co-operation of great numbers of cells, each

cell a vast aggregate) falls back on frankly anthropomorphic language, thus; * The soluble chemical products must be built up upon a system for which each type of animal possesses